

Brooklyn, June 18, 1838.

My dear friend:

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Since my arrival in this quiet village on Thursday afternoon, I have been "down sick" with a violent headache, sore throat, and fresh attack of the scrofula, attended with considerable fever. Probably I over-exerted myself the day before I left Boston, in removing and storing my furniture, and thus took cold. To-day I feel better, though very weak; but, feeble as I am, I sit down instantly to answer your kind letter of Saturday, for which I thank you most heartily. In addition to what you propose sending to our abolition friend Stedman, in reply to his inquiries respecting my religious sentiments and character, I will see to it — Deo volente — that he receives an epistle from me on this subject, which shall testify for itself. [As my views, relative to human governments, are summarily expressed in the prospectus of the present volume of the Liberator, (which he may not have seen,) you will oblige me by forwarding to him a copy of the paper containing it, which Mr. Knapp will furnish on application. [That he may also have an epitome of my religious sentiments, send him a copy of my poetical effusion, entitled "True Rest," which is appended to a letter of James Boyle to myself, and which friend Knapp will put into your hands. [My views of the Sabbath accord with those which were entertained by Calvin, Belsham, Priestley, Penn, Fox, and Barclay, and which chiefly distinguish the Society of Friends from other religious sects. As a christian, I hold

to the sanctification of seven days in a week, instead of one day in seven, as under the Jewish institution. I discard all human creeds, and all ecclesiastical combinations, and all observances of times and seasons, and all rites, ceremonies, forms and ordinances, as constituting no part of christianity, and as being contrary to that liberty wherewith Christ makes his people free. I deny that there is, now, any worldly sanctuary or ordinances of divine service, or any priestly office, except that which is exclusively occupied by him "who is set on the right hand of the throne of the Majesty in the heavens." I believe that the worship of God is not a thing of time or place — is neither a spasmodical nor formal observance — appertains to ^{no} particular locality or select building — but is simple, unbroken, perpetual obedience of the heart, and entire consecration of body and soul, mind and strength, reputation and property, to the service of God, "which is our reasonable service." I believe that prayer is the breath of the soul, not to be repeated at set times, or resorted to as a papist counts over his beads, but that all prayer is comprehended in a single sentence — "Thy will be done on earth, as it is done in heaven." I am not a Trinitarian, Unitarian, Baptist, Methodist, Swedenborgian, Friend, Perfectionist, or member of any other sect, but simply, in profession, determined like Paul to know nothing but "Christ, and him crucified." I believe in passing from death unto life — in being born of God — in becoming a new creature in Christ Jesus — in being crucified to the world — in present, perfect, and perpetual deliverance from sin — in unswerving allegiance to the one great Law-giver of heaven and earth, whose glorious name is Love — &c. &c.

It seems I have been denounced, by a clerical itinerant in Vermont, (in order, I suppose, to make it appear that, ergo, abolition ^{"a divine institution"} cannot be right, and, ergo, slavery must be ~~right~~, at least under ^{certain} circumstances,) as "a Sabbath-breaker, an enemy to the christian religion, a disturber of the peace of society, [that charge is true,] and a violator of all law, both human and divine"!!! Be assured, I smile at all this: it is a stereotyped slander, worn out many times by incessant use, and as often recast, to be used on all occasions, being excellently adapted, like the American almanac, to all parts of the country. My dear coadjutor, of one thing I have been as fully convinced, for many years, as I am of my existence — namely, that "it is a small thing to be judged of man's judgment" — and my consolation and joy have been, for an equal period, that "the Lord knoweth them who are his." Who this new asperser of my character is, I know not; and, certainly, I have little curiosity to know. — If he has sinned ignorantly, he is to be pitied; if malignantly, it is for him to repent, and sin no more. [Before I rallied under the banner of Christ, he prewarned me that the servant could not be greater than his lord; and that, as he had been persecuted, I must ^{also} expect persecution. "If they have called the master of the house Beelzebub, how much more shall they call them of his household?" I am accused of being a Sabbath-breaker — so was Jesus. Of being inimical to government — so was Jesus. Of being a disturber of the peace of society — so was Jesus. Of being hostile to ~~the~~ ^{the} Jewish religion of the land — so was Jesus. He was accused, moreover, of being a blasphemer, a wine-bibber and

gluttonous, and of having a devil! I am not aware that these additional allegations have been brought against me. Herein is my vindication.]

For your readiness to "vindicate my character as a man and a christian," I thank you - and feel peculiar satisfaction, inasmuch as you mean to speak of my acts, rather than of my professions. I admire your catholic and discerning spirit. You "know nothing concerning

Brooklyne

June 19

Single. - Paid.

Paid 10

Francis Jackson,

Hollis-Street,

Boston,

Mass.

Wm Lloyd Garrison
June 18 1838

my religious opinions," yet are not afraid to testify to that which you have known and seen in me. So Christ bids us judge of all men - "By their fruits shall ye know them."

With great esteem, and unfeigned gratitude for your many kindnesses, I remain,
Your much obliged friend, Wm Lloyd Garrison.